

# Sūrah Al-Mu'min

(The Believer) or

## Sūrah Ghāfir

(The Forgiver)

Sūrah Al-Mu'min is Makkī, and it has 85 verses and 9 sections

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

### Verses 1 - 9

حَمْدٌ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿٢﴾ غَافِرِ الذَّنْبِ  
وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهٌ  
الْمُصِيرُ ﴿٣﴾ مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ  
تَقْلُبُهُمْ فِي الْبِلَادِ ﴿٤﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ  
بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالبَاطِلِ  
لِيُذْهِبُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾ وَكَذَلِكَ  
حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾  
الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ  
رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ

الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ  
 مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾  
 وَقِهِمُ السَّيِّئَاتِ ۖ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۖ وَذَلِكَ هُوَ  
 الْفَوْزُ الْعَظِيمُ ﴿٩﴾

Hā Mīm. [1] This is revelation of the Book from Allah, the Mighty, the All-Knowing, [2] the One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no god but He. To Him is the ultimate return (of all). [3] No one quarrels about the verses of Allah, except those who disbelieve. So, their (prosperous) movements in the cities should not deceive you. [4] Before these, the people of Nūḥ and the groups after them had rejected (the messengers). And every group intended to seize their messenger, and raised disputes on the basis of falsehood, so that they might refute the truth with it, hence I seized them. So, how was My punishment? [5] And similarly, the word of your Lord has become due against those who disbelieve, that they are the people of the Fire. [6]

Those who are bearing the Throne and those who are around it pronounce the purity of your Lord alongwith His praise, and believe in Him, and pray for the forgiveness of those who believe: "Our Lord, Your mercy and knowledge comprehends everything, so forgive those who repent and follow Your way, and save them from the punishment of the Fire. [7] And, our Lord, admit them to the eternal gardens of Jannah that You have promised for them, and (admit) those as well who did good from among their fathers and wives and children. You, only You, are the Mighty, the Wise, [8] and save them from evils (of punishment). And whomsoever you save from evils that day, it is surely because you bless him with mercy. And that is the great achievement indeed. [9]

### Commentary

### Sūrah Al-Mu'min: Characteristics and Merits

From here (40) to Sūrah Al-Aḥqāf (46) starts a series of seven Sūrahs that begin with the isolated letters: حَم (Hā Mīm). These are called: آل حَم

(‘Āl Ḥā Mīm) or حواميم (*hawāmīm*). Sayyidnā ‘Abdullāh Ibn Mas‘ūd رضي الله عنه said, ‘Āl Ḥā Mīm) is: ديباج القرآن (*dibāj-ul- Qur‘ān*): Dibāj, in Arabic, is the cloth of pure silk, and here it signifies embellishment. Mis‘ar Ibn Kidām says, ‘These are called: عرائس (*‘arā’is*: brides).’ Sayyidnā Ibn ‘Abbās رضي الله عنه said, ‘Every thing has an essence. The essence of the Qur‘ān lies in ‘Āl Ḥā Mīm) or حواميم (*hawāmīm*).’ All these reports appear in Faḍa’l-ul-Qur‘ān by the great scholar, Abū ‘Ubaid Qasim Ibn Sallam.

And Sayyidnā ‘Abdullāh (Ibn Mas‘ūd) رضي الله عنه said that the example of the Qur‘ān is similar to that of a person who started out to look for a place where he and his family could live. Here, he finds some green open land and is pleased with it. Then, he moves ahead, and finds gardens and settling places far more verdant and growth-prone. He says, ‘I was wondering about the greenery produced by rains that I saw first, but these are more wonderful’. Then, it would be said to him, ‘The first all green layout is like the Qur‘ān in general, and the gardens and lodges are like ‘Āl Ḥā Mīm) from out of the Qur‘ān.’ Therefore, Sayyidnā ‘Abdullāh Ibn Mas‘ūd رضي الله عنه said, ‘As for me, when I, during the recitation of the Qur‘ān, arrive at: ‘Āl Ḥā Mīm), it is as if I am enjoying myself.’

### Protection against everything unwelcome

Al-Bazzār, quoting his own chains of authority in his Musnad, reports from Sayyidnā Abū Hurairah رضي الله عنه that the Holy Prophet ﷺ said, ‘A person who has recited the ‘Ayah of Kursiyy and the first three verses (1-3) of Sūrah Al-Mu’min up to: إِلَيْهِ الْمَصِيرُ (*ilaihil-masir*: To Him is the return) early during the day, he (or she) will, on that day, remain safe from everything bad and painful.’ It has also been reported by Tirmidhi, though, one of the reporting links in the chain of authority is doubtful. (Ibn Kathīr, page 69, volume 4)

### Protection against an enemy

There appears a narration from Sayyidnā Muhallab Ibn Abī Ṣafrah رضي الله عنه in Abū Dāwūd and Tirmidhī through a chain rated as ‘Ṣaḥīḥ’ in which he said, ‘it was reported to me by a person who had himself heard the Holy Prophet ﷺ saying (on the occasion of some Jihad concerning a night vigil) that ‘should you be attacked at the time of night, you recite: حَمَ لَا يَنْصُرُونَ (Ḥā Mīm la yunṣarun) which means reciting حَمَ (Ḥā Mīm) and praying that the enemy does not succeed. Then there are some narrations in which this formulation appears as: حَمَ لَا يَنْصُرُوا (Ḥā Mīm la yunṣaru -

without the letter: نون (nun) at the end) the outcome of which is that, 'should you say: حَمَّ (Ḥā Mīm), the enemy will not succeed.' From this we learn that حَمَّ (Ḥā Mīm) serves as a fortress against the enemy. (Ibn Kathīr)

### A strange event

Thābit Bunanī says, 'I was with Sayyidnā Muṣ'ab Ibn Zubayr رضي الله عنه in a certain section of the city of Kufah. I walked into a garden to make two *raka'āt* of ṣalāh there. Before I would start my salah, I recited the verses of Ḥā Mīm Al-Mu'min (40:1-3) up to: إِلَٰهِهِ الْمَصِيرُ (*ilaihil-maṣīr*: To Him is the return). Of a sudden, I saw a man in Yemeni attire astride a white mule standing behind me. This man said to me, 'when you say: غَافِرِ الذَّنْبِ (ghafiridh-dhanbi: Forgiver of sins), with it, you should pray: يَا غَافِرَ الذَّنْبِ (yā ghafiradh-dhanbi, *ighfirli*: O Forgiver of sins, forgive me). And when you say: قَابِلِ التَّوْبِ (qabilit-tawbi: Acceptor of repentance), you should pray: يَا قَابِلَ التَّوْبِ أَقْبَلْ تَوْبِي (yā qabilata-tawbi, *iqbal tawbat*: O Acceptor of repentance, accept my repentance). After that, when you say: شَدِيدِ الْعِقَابِ (*shadidil-‘iqābi*: Severe in punishment), you should pray: يَا شَدِيدَ الْعِقَابِ لَا تُعَاقِبْنِي (yā shadidal-‘iqābi, *la tu‘aqibni*: O Allah, severe in punishment, please do not punish me). And when you say: ذِي الطَّوْلِ (*dhiṭ-ṭawli*: Source of all power), you should pray: يَا ذَا الطَّوْلِ طُلْ عَلَيَّ بِخَيْرٍ (yā dhaṭ-ṭawli, *tul ‘alaiyya bikhayr*: O source of power, bestow the best on me).

Thābit Bunani says, 'After having heard this good counsel from him, when I looked back at him, there was no one there. Looking for him, I went to the gate of the garden. I asked people there if they had seen a person in Yemeni attire passing through here. Everyone said that they had not seen anyone like that.' In another narration from Thabit Bunani, it has also been said that people think this person was Sayyidnā Ilyās عليه السلام while it has not been mentioned in the other. (Ibn Kathīr)

### The effect of these verses in reforming people, and a great directive of Sayyidnā ‘Umar رضي الله عنه

Ibn Kathīr has reported on the authority of Ibn Abī Ḥātim that there was a man of strong and dignified bearing among the Syrians who used to visit Sayyidnā ‘Umar رضي الله عنه. When he did not show up for a longer than usual period of time, Sayyidnā ‘Umar رضي الله عنه inquired about him. People said, 'yā amiral-mu'minīn, please do not ask about him. He has become a drunkard. Sayyidnā ‘Umar رضي الله عنه called his scribe and dictated a letter to him in which he said:

من عمر بن الخطاب الى فلان بن فلان. سلام عليك فاني احمد اليك الله الذي  
لا اله الا هو غافر الذنب و قابل التوب شديد العقاب ذي الطول لا اله الا هو اِليهِ  
المَصيرُ.

"From 'Umar son of al-Khattāb to --- son of ---. salamun 'alaik, peace on you. After that, I praise Allah before you, other than whom there is no god worthy of worship. He is the One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no god but He. To Him is the ultimate return (of all)."

Then he turned toward those around him and said, 'Let us all join in to pray for him that Allah Ta'ālā reverses his heart and accepts his repentance.' Sayyidnā 'Umar عليه السلام had instructed the messenger who was to deliver his letter that he was not to hand over the letter to the person addressed until such time that he became sober, and that he was not to hand over the letter to anyone other than the person intended to receive it. So, when this person received this letter, he read it repeatedly and thoughtfully while realizing that it carried a warning of punishment against him with a concurrent promise of forgiveness for him. Then he started weeping. Finally, he stopped drinking and made such a firm taubah that he never touched it again.

When Sayyidnā 'Umar عليه السلام learnt about the effective manifestation of these words, he said to people around, 'In such matters, you too should do the same. When some brother falls into some slip of conduct, think of ways to bring him back to his normal and better self. Prompt him to turn to Allah, to place his trust in Him, to rely on His mercy. Pray to Allah for him, pray that he is enabled to repent and make his taubah. And do not become an accomplice of Satan against him (that is, if you chide him or infuriate him and thereby estrange him from his religion, then, you would actually be helping the Satan). (Ibn Kathīr)

### A warning

For people who work for the betterment of Allah's creation and serve in the field of tabligh and da'wah, this verse offers great guidance. Here is a person you would love to become a better person. First, you yourself pray for him. Then, use soft ways to bring him towards that betterment. Do not be aggressive towards him, for it would do no good to him, in fact, it would amount to helping the Satan, for he would push him onto more

ways of error.

### Explanation of Verses

Some commentators have said that: *حَمَ* (Hā Mīm) is the name of Allah Ta'ālā. But, in the sight of early authorities, these isolated letters (*al-ḥuruf-ul-muqatta'āt*) are all from the category of: *متشابهات* (*mutashabihat*: of hidden meaning). Their meanings are known to Allah Ta'ālā alone - or, that they are a secret between Allah Ta'ālā and the Holy Prophet ﷺ.

The expression: *غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ* (*ghāfiridh-dhanb*) in verse 3: *غَافِرِ الذَّنْبِ* literally means the one who puts a cover on sins (in the sense that they are no more seen or known by anyone), and: *قَابِلِ التَّوْبِ* (*qābilit-tawb*) means: He who accepts taubah or repentance. These two expressions appear separately, though the sense of both appears to be almost the same. The reason is that by saying: *غَافِرِ الذَّنْبِ* (*ghāfiridh-dhanb*), the purpose is to indicate that Allah Ta'ālā does already possess the standing authority and power to forgive the sin of a servant even without taubah - while forgiving those who repent is yet another attribute of Allah. (Maḥzarī)

The word: *طَوْلٍ* (*ṭawl*) which follows immediately in: *ذِي الطَّوْلِ* (*dhit-ṭawl*) literally means vastness and being need-free. Then, it could also mean power or favor. (Maḥzarī)

In verse 4, it was said: *مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا* (No one quarrels about the verses of Allah, except those who disbelieve.). This verse declares quarreling in the matter of the Qur'ān an act of *kufr* (disbelief). And the Holy Prophet ﷺ has said: *إِنَّ جِدَالَ فِي الْقُرْآنِ كُفْرٌ* (Surely, quarreling (*jidāl*) in the Qur'ān is *kufr*.) (Reported by al-Baghawī, al-Baihaqī in *ash-Shu'ab* from Sayyidnā Abū Hurairah رضي الله عنه; and reported by Abū Dāwūd and al-Ḥākim who has rated it as 'Ṣaḥīḥ- Maḥzarī)

It appears in Ḥadīth that, on a certain day, the Holy Prophet ﷺ heard two persons quarreling about some verse of the Qur'ān. He got angry, and came out with his blessed face showing the signs of anger. He said, 'communities before you were ruined because they had started quarreling in the matter of the Book of Allah.' (Reported by Muslim from 'Abdullāh Ibn 'Amr Ibn Shu'aib - Maḥzarī)

This *جِدَال* (*jidāl*) declared as: *كُفْر* (*kufr*) by the Qur'ān, and Ḥadīth, means throwing taunts, passing sarcastic remarks, engineering disputes over self-invented and absurd doubts, or to give such meaning of a verse of the Qur'ān as is counter to other verses of the Qur'ān and to the binding textual imperatives of Sunnah - something that amounts to alteration in the Qur'ān. Otherwise, any honest inquiry about something ambiguous or vague, or trying to find a solution of a difficult word or expression, or to mutually investigate and discuss possibilities while deducing injunctions and rulings from the text of some verse are things not included under this *jidāl*, in fact, it is an act of *thawāb* (reward) in its own place (al-Qāḍī al-Baidawī, Qurṭubī and Maḥzarī).

In the last sentence of verse 4, it was said: *فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ* (So, their [prosperous] movements in the cities should not deceive you.). The *kuffar* (disbelievers) from the tribe of Quraish used to travel to Yemen during winter and to Syria in summer with their trading caravans. They were held in esteem all over Arabia because of their services to Baytullah at Makkah, therefore, they remained safe during their travels and profited from their commercial ventures. This was the backbone of their wealth and territorial power. That this state of affairs with them kept continuing despite the challenge from Islam and the Holy Prophet ﷺ was a matter of pride for them - 'Had we been the culprits in the sight of Allah, all these blessings would have been taken away from us!' This situation could have made even some Muslims easy victims of doubt. Therefore, in this verse, it was said that Allah Ta'ālā had granted them a temporary respite in His wisdom and under His expedient consideration. So, let Muslims not be deceived by this leash given to them. Once this period of respite is over, they are going to be visited by a punishment, and this territorial power of theirs is going to be taken away from them. This started from the Battle of Badr, and up to the Conquest of Makkah, the foreboding manifested itself fully and conclusively within a span of six years.

In verse 7, it was said: *الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ* (Those who are bearing the Throne and those who are around it). The present count of angels who bear the Throne ('*arsh*') is four and, on the day of Qiyāmah (the Day of Judgment), they will be eight, and only Allah knows the number of angels around the '*arsh*'. Some Ḥadīth narrations give the number of

their rows that reaches several hundred thousands. They are called: كَرُوبِي (karrubi, [Heb. Kerubh or kerub], plural: [Eng. Cherubin, or Cherubim, Heb. Cherubim]). They are angels close to Allah. In this verse, it has been said that all these angels close to Allah pray for all believers, particularly those who repent from their sins and follow the Sharī'ah of the Holy Prophet ﷺ. Either Allah Ta'ālā has appointed them to perform this task, or their nature is such that they keep praying for the good servants of Allah. Therefore, Sayyidnā Mutarrif Ibn 'Abdullāh Ibn Shikhkhir said that out of all servants of Allah, the angels of Allah are the foremost among those who wish well for believers. Firstly, they pray for them. They implore Allah to forgive them, to save them from the punishment of Jahannam and to admit them to the everlasting gardens of Jannah. Along with it, they also pray for: (وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ ... those as well who did good from among their fathers and wives and children. - 40:8), that is, also admit anyone from among their fathers and forefathers, and their wives, and their children - who meet the criterion of goodness that makes them deserving of forgiveness, a criterion that requires that they should have departed from the mortal world while adhering to their 'imān or faith - yes, admit them too with the same believers into the Jannah.

This tells us that one's 'imān or faith is the basic condition of salvation (najah). After 'imān come other good deeds. The relatives of Muslim believers - fathers, grandfathers or wives and children - even if they are ranked lower than them, such is the munificence of Allah Ta'ālā that He would, in deference to them, also let the relatives of a lesser rank be along with them in Jannah, so that their happiness becomes total and complete as it has been said in another verse of the Qur'ān appearing elsewhere: ... (We will join their children with them - At-Tur, 52:21).

Sa'īd Ibn Jubayr has said, 'When a believer goes to Jannah, he will ask about his father, son, brother and others, and would want to know where they are. He will be told that their deeds were not like yours (therefore, they will not be there). He will say, 'whatever good I did (was not for me alone), in fact, it was for me and them both.' Then, the command will come, 'admit them too into the Jannah.' (Ibn Kathīr)

After having reported this Ḥadīth narration in Tafsīr Mazḥarī, the author said, 'this 'mawquf' (a Ḥadīth mawquf or restricted tradition from



a Companion who does not connect it to the Holy Prophet (ﷺ) has the same authority and force as 'marfu' (a Ḥadīth *marfu'* is a tradition attributed to the Holy Prophet (ﷺ) and is explicit on the point that 'doing good' that is held as a pre-condition for having this privilege means 'Imān' or adhering to the true faith.

### Verses 10 - 12

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهُ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا آمَنَّا أَنتَ تَنبِئُنَا أَنتَ تَنبِئُنَا فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكَ بِأَنَّهُ إِذِ ادْعَى اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۖ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

Those who disbelieve will be addressed (by a voice saying): "The hatred of Allah (for you), when you were invited to the true faith and you refused, used to be greater than your hatred for yourselves (today when you are hating your own selves out of remorse). [10] They will say, "Our Lord, You gave us death twice and You gave us life twice. Now we confess our sins. So, is there any way to come out of here?" [11] (The reply will be, "No.) This is because whenever Allah alone was invoked, you used to disbelieve, and if partners were associated with Him, you used to believe. Now the decision lies with Allah, the High, the Great." [12]

### Verses 13 - 22

هُوَ الَّذِي يُرِيكُم آيَاتِهِ وَيُنَزِّل لَكُم مِّنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُمْ بَرْزُورُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۖ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ  
 الْحِسَابِ ﴿١٧﴾ وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ  
 كَظْمَيْنَ ۖ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطَاعُ ﴿١٨﴾ يَعْلَمُ  
 خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾ وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ  
 وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ  
 الْبَصِيرُ ﴿٢٠﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
 الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۖ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ  
 فَاخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۖ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾ ذَلِكَ  
 بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَاخَذَهُمُ اللَّهُ ۚ إِنَّهُ  
 قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

It is He who shows you His signs and sends down provision for you from the sky; and no one takes lesson but the one who turns to Him. [3] So, worship Allah, making your submission exclusive for Him, even though the disbelievers dislike. [14] He is High in stations, the Owner of the Throne. He sends the spirit down, under His command, on whomever He wills from among His servants, so that he warns of the Day of Encounter - [15] the day they will come in open view. Nothing about them will remain hidden from Allah: To whom belongs the kingdom today? To Allah alone, the One, the All-Dominant. [16] Today, everyone will be recompensed for what one earned. There is no injustice today. Surely, Allah is swift in reckoning. [17] And warn them of the Day of approaching horror, when hearts will jump up into the throats, (and they will be) choked. There will be neither a friend, for the unjust, nor an intercessor to be listened to. [18] He knows the treachery of the eyes and whatever is concealed by the hearts. [19] And He will give His judgment with truth. And those whom they invoke beside Him cannot judge anything. Surely, it is Allah who is Hearing, Seeing. [20] Have they not traveled through the earth and seen how was the fate of those who used to be before them? They were stronger

than these in power and in traces left on the earth, but Allah seized them because of their sins. And there was no one to save them from Allah. [21] That was because messengers used to come to them with clear signs, but they disbelieved. Then, Allah seized them. Surely, He is Strong, severe in punishment. [22]

### Commentary

The word: رَفِيعُ الدَّرَجَاتِ (*darajāt*, translated above as 'stations') in: (He is High in stations - 40:15) has been taken by some commentators as meaning 'attributes.' If so, the sense of the expression would be that His attributes of perfection are most exalted. Ibn Kathīr has relied on the words as they appear outwardly and has said that it refers to the most exalted 'arsh' (throne) for it comprehends all land masses and heavens and is located above them all like a roof as in Sūrah Al-Ma'ārij: مِنَ اللَّهِ ذِي الْمَعَارِجِ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (From Allah, the Lord of the stairways to whom ascend the angels and spirit, in a day the length of which is fifty thousand years - 70:3,4).

According to some further investigation into this verse by Ibn Kathīr, it should be borne in mind that this measure of fifty thousand years is a description of the travel distance from the seventh level of the earth up to the 'arsh, and this is what has been declared as the preferred position by a majority of earlier and later scholars. He has also said that according to many scholars, 'arsh is made of a red ruby the diameter of which is so big as would take a travel distance of fifty thousand years to cover. Similarly, its height would take an identical travel distance to cover. Then there are commentators who have said that رَفِيعُ الدَّرَجَاتِ (*rafi'u-d-darajāt*) appears in the sense of رَافِعُ الدَّرَجَاتِ (*rāfi'u-d-darajāt*: that is, the One who elevates others in ranks), that is, Allah Ta'ālā is the one who elevates the ranks of believers who have His fear in their hearts as borne by verses of the Qur'ān, such as: نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ (We raise in ranks whom We will - Al-An'am, 6:83) and هُمْ دَرَجَاتٍ عِنْدَ اللَّهِ (They are of various ranks with Allah - 'Al-Imrān, 3:163).

The word: بَارِزُونَ (*barizun*) in verse 16: يَوْمَهُم بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ (the day they will come in open view) refers to what would happen on the day of Resurrection when its land surface will be turned into a single level without any mountains, caves, trees or buildings that could obstruct the view. Therefore, everyone will be in an open expanse, open to view.

In the concluding sentence of the same verse, it was said: **لِمَنِ الْمُلْكُ الْيَوْمَ** (To whom belongs the kingdom today?). This statement has appeared in this verse after **يَوْمَ التَّلَاقِ** (a day of encounter) and **يَوْمَ هُمْ بَارِزُونَ** (the day they will come in open view) and it is obvious that 'the day of encounter' and 'the day of gathering together' will materialize after the second Horn has been blown. Similarly, the event of 'the day they will come in open view' will also materialize after the second Horn has been blown, and a new venue in the form of a level surface will be put in place, a place with no natural or man-made object obstructing the view. After that, now that this statement: **لِمَنِ الْمُلْكُ الْيَوْمَ** (To whom belongs the kingdom today?) has been introduced, it only shows that this statement of Allah Ta'ālā will be made after everyone has been raised again by virtue of the blowing of the second Horn. Al-Qurṭubī has presented a Ḥadīth in support with reference to Naḥḥas. This Ḥadīth has been reported by Abū Wa'il from Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه. According to this Ḥadīth, all human beings will be assembled together on a clear surface, a surface on which no sin would have been committed by anyone. At that time, a herald will be commanded to herald: **لِمَنِ الْمُلْكُ الْيَوْمَ** (To whom belongs the kingdom today?). Thereupon, the entire creation, believer or disbeliever, will respond saying: **لِلَّهِ الْوَاحِدِ الْقَهَّارِ** (To Allah alone, the One, the All-Dominant.). As for the believers, they will be more than pleased to say so, for this would be part of their belief. As for the disbelievers, they will confess to it sadly and helplessly.

But, some other narrations show that this statement will be made by Allah Ta'ālā Himself when the entire creation will lie annihilated after the blowing of the first Horn, and when even specially close ones, the angels - Jibra'il, Mika'il, Israfil and the angel of death - will also meet death, and no one except the One Being of Allah *subḥanahu wa ta'ālā* will remain, that will be the time He will say: **لِمَنِ الْمُلْكُ الْيَوْمَ** (To whom belongs the kingdom today?). Since there will be no one to answer at that time, He will Himself answer: **لِلَّهِ الْوَاحِدِ الْقَهَّارِ** (To Allah alone, the One, the All-Dominant.). Sage Hasan al-Basri has said: In this situation, the entity asking the question and the entity responding to it is no other but the entity of one and only Allah. Muḥammad Ibn Ka'b al-Qurāī also says this. It is supported by the Ḥadīth of Sayyidnā Abū Hurairah and Ibn 'Umar رضي الله عنه in which it is said, 'On the Day of Judgment, Allah Ta'ālā will -

with all earth surfaces rolled up in His left hand and all heavens rolled up in His right hand - say: "انا الملك اين الجبارون اين المتكبرون" (I am the owner of the kingdom. Where are the tyrants? Where are the arrogant?). In Tafsir Ad-Durr-ul- Manthūr where, after reporting both narrations of this nature, it has been said that it is possible that this statement is made twice, the first being at the time of the annihilation of the existing universe following the first blowing of the Horn, and the second at the time the entire creation has been brought back to life following the second blowing of the Horn. Maulānā Ashraf 'Alī Thānavi has said in Bayān-ul-Qur'ān that the Tafsir of the noble Qur'ān does not hinge on declaring it as made twice only, instead, it is also possible that the cited verse is mentioning the event that will come to pass after the first blowing of the Horn, but it has been referred to here (while mentioning the events after the second blowing) as a reminder of what happened before. Allah knows best.

In verse 19, it was said: يَعْلَمُ خَائِنَةَ الْأَعْيُنِ (He knows the treachery of the eyes), in other words, eyes that betray the trust. It means the action of a person who would, secretly and surreptitiously, cast a glance over something haram and impermissible for him or her, for example, casts a glance at a non-maḥram person with sexual desire, and takes it away in the event someone was around, or casts a glance in a manner that is not noticed by others. All these things are open before Allah Ta'ālā.

### Verses 23 - 46

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَامَانَ  
وَقَارُونَ فَقَالُوا سِحْرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا  
قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ  
الْكٰفِرِينَ إِلَّا فِي ضَلٰلٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ  
وَلْيَدْعُ رَبَّهُ ۚ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ  
الْفَسَادَ ﴿٢٦﴾ وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ  
لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ

يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ  
مِنْ رَبِّكُمْ ۖ وَإِنْ يَكْ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۚ وَإِنْ يَكْ صَادِقًا يُصِيبْكُمْ  
بَعْضُ الَّذِي يَعِدُكُمْ ۖ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾  
يَقُومَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرْنَا فِي الْأَرْضِ ۖ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ  
اللَّهِ إِنْ جَاءَنَا ۖ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا  
سَبِيلَ الرَّشَادِ ﴿٢٩﴾ وَقَالَ الَّذِي آمَنَ يَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ  
يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ ذَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ  
بَعْدِهِمْ ۖ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾ وَيَقُومُ إِنِّي أَخَافُ عَلَيْكُمْ  
يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُنَادُونَ مُذِيرِينَ ۚ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۚ  
وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ  
قَبْلِ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ  
قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۖ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ  
هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٣٤﴾ ۖ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ  
أَتَتْهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۖ كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَىٰ كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ وَقَالَ فِرْعَوْنُ يَهْمُنُ ابْنُ لِي  
صَرَحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَاطْلِعْ إِلَىٰ إِلَهِ  
مُوسَىٰ وَإِنِّي لَا ظَنُّهُ كَاذِبًا ۖ وَكَذَلِكَ زَيْنَ فِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ  
عَنِ السَّبِيلِ ۖ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾ وَقَالَ الَّذِي آمَنَ  
يَقُومُ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ  
الدُّنْيَا مَتَاعٌ ۚ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً  
فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۚ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْأُنْثَىٰ وَهُوَ

مُؤْمِنٌ فَلَوْلِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾  
 وَيَقَوْمٌ مَالِيٍّ أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونِنِي إِلَى النَّارِ ﴿٤١﴾  
 تَدْعُونِنِي لَأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ  
 إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونِنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ  
 فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَن مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ  
 أَصْحَابُ النَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤْضُ أَمْرِي إِلَى  
 اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾ فَوَقَّهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا  
 وَحَاقَ بِالْفِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا  
 وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ  
 ﴿٤٦﴾

And We did send Mūsā with Our signs and a manifest proof [23] to the Pharaoh and Hamān and Qarūn, but they said, "He is a sorcerer, a liar." [24] And when he brought them the truth from Us, they said, "Kill the sons of those who have accepted faith with him, and spare the lives of their women." And the plot of the disbelievers is nothing but a failure. [25] And the Pharaoh said, "Let me kill Mūsā, and let him call his Lord. I am afraid that he will change your religion or that he will cause havoc to appear in the land." [26] And Mūsā said, "I have sought protection of my Lord and your Lord from every arrogant man who does not believe in the day of reckoning." [27] And said a believing man from the House of the Pharaoh who had kept his faith secret, "Would you kill a man because he says - 'Allah is my Lord' - while he has come to you with clear signs from your Lord? And if he is a liar, then, his lie will fall back on himself, and if he is truthful, some of that (punishment) of which he warns you will afflict you. Indeed, Allah does not give guidance to anyone who is transgressor, a liar. [28] O my people, the kingdom is yours today, while you are dominant on the land. But, who is going to help us against the punishment of Allah, if it comes upon us?" Pharaoh said, "I do not give

you an opinion unless I myself believe it to be correct, and I do not direct you to anything but to the right way." [29] And said he who had believed, "I fear for you something like a day of the (disbelieving) groups (of the past) , [30] like the fate of the people of Nūḥ and 'Ad and Thamud and those who were after them - and Allah does not intend to do any injustice to His servants. [31] And O my people, I fear for you a day when people will call one another, [32] a day when you will turn back on your heels, having no one to save you from Allah - but, whomever Allah lets go astray, for him there is no one to guide. [33] And Yusuf had already come to you earlier with clear signs, but you remained in suspicion about what he brought to you - until when he died, you said, 'Allah will never send a messenger after him.' That is how Allah lets him go astray who crosses limits and lives in doubt, - [34] those who quarrel in the matter of the verses of Allah without any authority having reached them. It is terribly hateful with Allah and with those who believe. That is how Allah stamps a seal on the entire heart of an arrogant tyrant." [35] And the Fir'aun (the Pharaoh) said, "O Haman, make a tower for me, perhaps I could reach the ways- [36] - the ways to the heavens, and peek towards the God of Mūsā. And I do think that he is a liar." And that is how his evil deeds were made attractive to Fir'aun, and (how) he was held back from the way. And the evil design of the Fir'aun was (to end) in nothing but ruin. [37] And said he who had believed, "O my people, follow me, I will show you the path of guidance. [38] O my people, this life of the world is only a (momentary) benefit, while the Hereafter is, indeed, the place of permanent living. [39] The one who does something evil will not be punished but in its equal proportion, but the one who does a righteous deed, be he male or female, while he is a believer, then, such people will enter the Jannah where they will be provided with bounties beyond reckoning. [40] And O my people, what is wrong with me that I call you to salvation and you call me to the Fire? You invite me to reject my belief in Allah and ascribe to Him partners about whom I have no knowledge, while I invite you to (Him who is) the Mighty, the Most-Forgiving. [42] It is obvious that those (gods) to whom you are inviting me are not worth calling, neither in this world nor in the world to come, and that we have to return back to Allah, and that the



transgressors are indeed the people of the Fire. [43] Soon you will remember what I am saying to you. And I entrust my matter with Allah. Surely, Allah has all (His) servants in sight." [44] Then Allah saved him from the evils of what they designed, and the House of the Pharaoh was encircled by an evil punishment. [45] It is the Fire before which they are presented morning and evening. And on the day when the Hour (of final judgment) will take place, (the order will be released,): "Admit the family of the Pharaoh into the most severe punishment." [46]

### Commentary

Frequent references were made earlier in the text to the warnings given to deniers of pure monotheism and prophethood which brought more opposition and hostility from disbelievers. Naturally, this situation made the Holy Prophet ﷺ sad. It was to comfort him that, in nearly two sections cited above, mentioned there is the story of Sayyidnā Mūsā عليه السلام and Pharaoh. In this story, there is a lengthy dialogue between the Pharaoh, his people and a righteous elder who, despite being a scion of the House of the Pharaoh, had believed in the faith of Sayyidnā Mūsā after having seen the miracles shown at his hands - but, had kept his faith secret until that time. Once this dialogue took place, his faith stood declared automatically and conclusively.

Out of early Tafsir authorities, Muqātil, Suddiyy and Ḥasan have said that he was a cousin of the Pharaoh and was the same person who, at the time they were talking in the court of Pharaoh about killing Sayyidnā Mūsā in retaliation against the killing of the Copt, had come running from the far side of the city and apprised Sayyidnā Mūsā عليه السلام of the danger and advised him to go out of Egypt. This event has been mentioned in Sūrah Al-Qaṣaṣ: وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى (And there came a man running, from the farthest part of the city. - Al-Qaṣaṣ, 28:20)

The name of this believing member of the House of the Pharaoh has been given as Ḥabīb in some sources. But, the truth of the matter is that Ḥabīb is the name of the person who has been mentioned in Sūrah Yā Sīn (36:20). The name of this person is شمعان (Sham'ān). *Suhaili* considers this name as most correct. Others say that his name is Ḥizqil. Tha'labi has reported the same name from Sayyidnā Ibn 'Abbās عليه السلام.

In a Ḥadīth, the Holy Prophet ﷺ said, 'Of some صَدِّيقِينَ (ṣiddiqīn: the truthful ones), there is Ḥabīb *najjār* (carpenter) whose incident appears in Sūrah Yā Sīn; the other is the believer from the House of Pharaoh; the third, Abū Bakr (Sayyidnā Abū Bakr aṣ-Ṣiddiq رضي الله عنه), and he is the foremost among them.' (Qurṭubī)

In verse 28, it was said: يَكْتُمُ إِيمَانَهُ (who had kept his faith secret). This tells us that a person who does not declare his *'imān* (faith) before people, yet remains staunch in his faith by heart, then, this person is a believer. But, it stands proved from clear textual authority (of the Qur'ān and Ḥadīth) that, for *'imān* to be acceptable, the simple certitude of the heart is not enough, instead, it is subject to the condition of a verbal confession and declaration. Unless the person concerned declares it verbally, he or she will not be regarded as a believer. However, making this verbal declaration before people publicly is not necessary. The only reason why it is needed is that unless people come to know about the person's *'imān*, they would remain unable to interact with him or her in the same way as they do with Muslims. (Qurṭubī)

Earlier in the verse, by saying: مُؤْمِنٌ مِّنَ آلِ فِرْعَوْنَ (a believing man from the House of the Pharaoh), it is virtually demonstrated that the believer, in his ensuing dialogue with Pharaoh and his people, invited them toward truth and faith as well as restrained them from killing Sayyidnā Mūsā عليه السلام.

In verse 32, it was said: يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (O my people, I fear for you a day when people will call one another.). The last word: تناد (tanād) with a kasrah on the letter: دال (dāl) is an abbreviated form of the word: تَنَادَى (tanādī) which means calling each other. The day of Qiyāmah (the Day of Doom, or Judgment) was called: يَوْمُ التَّنَادِ (yowm-ut-tanād) for the reason that this horrendous day would be reverberating with countless calls and cries. According to a narration of Sayyidnā 'Abdullāh Ibn 'Umar رضي الله عنه, the Holy Prophet ﷺ said, "When comes the day of Qiyāmah, an announcer from Allah will proclaim: 'Let the adversaries of Allah stand'. It would mean people who rejected taqdir or predestination. And then, the people of Jannah will call out to the people of Jahannam, and the people of Jahannam will call out to the people of Jannah, and the people of the A'rāf (Heights) will call out to both, all saying things about themselves. And at that time, names will be announced, names of the lucky and the

unlucky, alongwith their parentage. It will be like an announcement of results indicating that such and such person named is fortunate and successful, and that the probability of any misfortune for him or her stands eliminated - and that such and such person has turned out to be unfortunate, and that the probability of any good fortune for him or her stands eliminated." (Reported by Ibn Abī Ḥātim in As-Sunnah - Maẓharī)

And it has been reported from Sayyidnā Abū Ḥāzim Al-A'raj رحمته that he used to address his own self saying, "O A'raj, when comes the call on the day of Qiyāmah: 'Let those who committed such and such sins stand' - you would be standing with them; and when comes the call: 'Let those who committed such and such sins stand', you would be standing with them too; and when comes the call: 'Let those who committed such and such sins', you would be standing with them too - and I believe, every time a sin is announced, you would have to stand with them (because you have all sorts of sins in store with you!)" - Reported by Abū Nu'aym - Maẓharī.

In verse 33, it was said: يَوْمَ تَوَلَّوْا مُدْبِرِينَ (a day when you will turn back on your heels,). In the summary of *tafsīr* from Bayān-ul-Qur'ān of Maulānā Ashraf 'Alī Thānavi (forming a part of the original Urdu edition of Ma'āriful-Qur'ān), it has been said with reference to Imām al-Baghawi that this is a description of the state in which culprits will be taken from the locale of reckoning out to the Jahannam. The outcome is that all calls and announcements mentioned in the explanation of 'yowm-ut-tanād' ('a day when people will call one another') would have been made and, after that, these people will be made to detour from the locale of reckoning on to their final destination towards the Jahannam.

And according to some commentators, this reflects the state that will prevail in the world at the time of the first blowing of the Horn, that is, when the Horn will be blown the first time, the earth will crack open, and they will start running here and there but there will be angels on every outlet, and there will be no way of escape. In the view of these commentators, this يَوْمَ التَّنَادِ (yowm-ut-tanād) too means the time of the first blowing of the Horn, for here too there will be calls and cries coming from all corners. This view finds it support from another *qirā'ah*: rendition) of this verse reported from Sayyidnā Ibn 'Abbās رحمته and Ḍaḥḥāk who used to recite the words: يَوْمَ التَّنَادِ (yowm-ut-tanād) with a *tashdid* (double sound) on the last letter: دال (*dāl*) which is a derivation

from the infinitive: نَدَّ (*nadd*) meaning to run away. Hence, according to this Tafsīr, يَوْمَ التَّنَادِ will mean 'the day of running' and the expression: تُؤَلُّوْنَ (you will turn back on your heels - 33) will become its explanation.

There is a lengthy Ḥadīth in Tafsīr Maḥzarī. It has been reported from Sayyidnā Abū Hurairah رضي الله عنه with reference to Ibn Jarīr, Musnad Abū Ya'la, al-Baihaqī, Musnad 'Abd Ibn Ḥumaid and others. It mentions three soundings of the Horn on the day of Qiyāmah. The first blowing of the Horn will cause consternation, the second, unconsciousness and the third, resurrection. The sonic outburst causing consternation will make the entire creation panic, then, this very outburst will become long enough to make everyone unconscious following which everyone will die. Generally, the combination of these two sonic outbursts has been called the first blowing of the Horn for the obvious reason that a single blowing will bring forth two manifestations, first - panic, then - swoon or unconsciousness. In this Ḥadīth too, it has been mentioned that, at the time of the blowing causing consternation, people would be running around in panic: وَهُوَ الَّذِي يَقُولُ اللَّهُ يَوْمَ التَّنَادِ (And that is what Allah says the day of myriad calls is) which tells us that, in this verse, the statement: يَوْمَ التَّنَادِ (*yowm-ut-tanād*) means people running around in panic at the time of the first blowing of the Horn. And Allah is Pure and High who knows best.

In verse 35, it was said: كَذَلِكَ يَضَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارًا (That is how Allah stamps a seal on the entire heart of an arrogant tyrant), that is, the way the hearts of Pharaoh and Haman remained unaffected by the good counsel of Sayyidnā Mūsā عليه السلام and the believer from the House of Pharaoh, similarly, Allah Ta'ālā cancels out or puts a seal on the heart of every such person who is arrogant and tyrannical (someone proud and arrogant, someone unjust and oppressive). When this happens, the effect is that the light of faith does not enter that heart, and one is rendered unable to distinguish between good and bad. In one قراءت (*qirā'ah*: rendition of the Qur'ān), the words for 'arrogant' and 'tyrant' have been identified as attributes of the heart for the reason that the heart is the reservoir of all morals and deeds. Every deed, good or bad, is born in the heart. Therefore, it has been said in Ḥadīth that there is a piece of flesh (heart) in the human body which, when it works right, it makes the whole body work right, and when it goes bad, it makes the whole body go bad.

(Qurṭubī)

The word: صَرَحَ (*ṣarḥ*) in verse 36: وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا (And the Pharaoh said, "O Haman, make a tower for me,) means a structure that rises high. An outward look at this statement suggests that the Pharaoh ordered his minister, Haman to build a structure that rises high into the sky close enough for him to go up, peek in and have a glimpse of God. If this wild thought, not imaginable even in the case of a man of very ordinary commonsense, really comes from Pharaoh, the sole master of the kingdom of Egypt, then, it is an evidence of his unbelievable folly - and if the minister carried out his orders, then, the apple did not fall far from the tree, as the king, so the courtier! Since no one expects any head of the state to go that wild in his imagination, therefore, some commentators have said that this much he too knew that, no matter how high a structure is made for him, he still cannot reach the skies (by that mode of ascent). But, he did that only to impress or confuse his people. Then, we have no sound and strong report to prove whether or not such a palatial high structure was ever raised. However, al-Qurṭubī reports that this building was constructed, but once it reached its higher levels, it collapsed.

My respected father, Maulānā Muḥammad Yāsīn, a dear disciple of Maulānā Muḥammad Ya'qūb, the first principal of the famous Darul-'Uloom of Deoband in India has reported his learned teacher saying, 'For this lofty palace to collapse, it is not necessary that it be hit by some Divine punishment. The fact is that the height of every building depends on the capability of its foundation to bear weight. No matter how deep the foundation is laid, it cannot go deeper than a certain limit. Now, when levels after levels were added to this building, it was inevitable that, once it exceeded the capability of its foundation to bear additional weight, it must collapse.' This provides another proof of the folly of Pharaoh and Haman. Allah knows best.

In verse 44, it was said: فَسَتَذَكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ (Soon you will remember what I am saying to you. And I entrust my matter with Allah. Surely, Allah has all (His) servants in sight.). This is what the believer from the House of Pharaoh said at the end of his address to his people inviting them to accept the message of truth. Here, it was said that, should they not listen to him within that point of time,

there would come a time when the punishment would seize them, and they would remember what he had told them. But, the remembrance of that particular time will be useless. And when by virtue of this lengthy dialogue, advice and invitation, the *imān* or faith of this believer from the House of Pharaoh stood disclosed before these people, he realized that they might bring some harm to him, therefore, he said that he was leaving his case to rest with Allah, for He is the guardian and protector of His servants. Early tafsir authority, Muqatil says: When the people of the Pharaoh, as he had apprehended, went after him, he escaped towards the mountains and they could not catch him.

This has been mentioned in verse 45 in the following words: **فَوَقَّاهُ اللَّهُ** (Then Allah saved him from the evils of what they designed, and the House of the Pharaoh was encircled by an evil punishment.), that is, Allah Ta'ālā saved the believer from the harm the people of Pharaoh planned to bring to him, but they themselves were seized by a severe punishment. First of all, Allah Ta'ālā, in His mercy, saved the believer belonging to the House of Pharaoh right here in this world from the aggressive designs of the people of the Pharaoh against him, the details of which have not been mentioned in the Qur'ān. But, the words of the Qur'ān seem to say simply that the people of the Pharaoh had made many plans to hurt and kill him, and when the people of Pharaoh were drowned, Allah Ta'ālā saved this believing servant of Allah along with Sayyidnā Mūsā **عليه السلام**. As for salvation in the Hereafter, it is fairly obvious.

In the last verse cited here, it was said: **النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ** (It is the Fire before which they are presented morning and evening. And on the day when the Hour (of final judgment) will take place, (the order will be released,): "Admit the family of the Pharaoh into the most severe punishment."- 46). Sayyidnā 'Abdullāh Ibn Mas'ūd **رضي الله عنه** explained this verse by saying, "Spirits of people from the House of Pharaoh are presented before the Jahannam in the form of black birds, twice every day, morning and evening, and by pointing out to the Jahannam, it is said to them: This is your abode." (Reported by 'Abd-ur-Razzāq and Ibn Abī Ḥātim - Mazharī)

And according to a narration of Sayyidnā 'Abdullāh Ibn 'Umar **رضي الله عنه** appearing in the two Ṣaḥīḥs of al-Bukhārī and Muslim, the Holy Prophet

ﷻ said, (the meaning of which is): "When one of you dies (and is in the universe of *barzakh*, the post-death ~ pre-resurrection state) he is shown, morning and evening, the place he is to reach after the reckoning of the Day of Judgment. And this place is shown to him everyday, and he is told that he has to reach there finally. If this person is from among the people of Jannah, then, Jannah will be shown to him as his place. And if he is from among the people of Jahannam, then, Jahannam will be shown to him as his place."

### Punishment in graves

This verse is a proof of punishment in graves. Uninterrupted reports of aḥādīth and the consensus (*ijma'*) of the Muslim Ummah confirm it. This humble writer has put together all such material, along with relevant verses from the Qur'an, in a regular treatise entitled: السبر بعذاب القبر *Aṣ-ṣabr bi'adhabī-l-qabr*. This treatise has been published in Arabic as part of Aḥkāṁ-ul-Qur'an.

### Verses 47 - 50

وَأَذِيتَحَاجُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ ﴿٤٧﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾ قَالُوا أَوَلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُم بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعَّوْا إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٥٠﴾

And (worth remembering is the time) when they (the infidels) will argue with each other in the Fire. So, the weak will say to those who were arrogant, "Surely, we used to be your followers, would you, then, stand for us in (suffering at least a) part of the (punishment of) Fire?" [47] Those who were arrogant will say, "We all are in it. Allah has already passed the judgment between (His) servants. [48] And those in the Fire will say to the keepers of Jahannam, "Pray to your Lord to lighten the punishment for us some day." [49] They will say, "Had

your messengers not been coming to you with open signs?" They will say, "Of course, (they had come)." They (the keepers) will say, "Then, you pray" - and praying of disbelievers ( in the Hereafter) is no more than straying off the track. [50]

### Verses 51 - 60

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٣﴾ هُدًى وَذِكْرًا لِأُولَى الْأَلْبَابِ ﴿٥٤﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾ إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ ۖ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾ لَخَلَقُ السَّمُوتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

Surely, We do help Our messengers and those who believe in the worldly life, as well as on the day in which witnesses will stand (to give their testimony)- [51] a day when the apology of the unjust will bring them no benefit, and on them shall be the curse, and for them will be the evil abode. [52] And We gave Guidance to Mūsā, while We made the children of Isra'il inherit the Book - [53] as a guide and advice for people of understanding. [54] So, be patient – surely the promise



of Allah is true - and seek forgiveness for your sins, and proclaim the purity and praise of your Lord in the afternoon and at dawn. [55] Surely, those who quarrel in the matter of the verses of Allah without any authority having reached them, there is nothing in their hearts but pride of greatness that they are not (able) to reach. So, seek refuge with Allah. Surely, He is the All-Hearing, the All-Seeing. [56] Certainly, the creation of the heavens and the earth is greater than the creation of human beings, but most human beings do not know. [57] And the blind one and the sighted one are not equal, and those who believed and did good deeds and the evil ones are not (equal) either. Little you learn! [58] Certainly, the Hour is bound to come. There is no doubt in it, but most of the people do not believe. [59] And your Lord has said, "Call Me, I will respond to you. Definitely those who show arrogance against worshipping Me shall enter Jahannam, disgraced. [60]

### Commentary

In the opening statement of verse 51, it was said: **إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا** (Surely, We do help Our messengers and those who believe in the worldly life, 40:51). This verse carries the promise of Allah Ta'ālā that He would keep helping His messengers and believers, both in the present world and in the Hereafter. It is obvious that this help is intended to be against adversaries and enemies. That it so happened in the case of most prophets **عليهم السلام**, peace be on them all, is clear enough. But, there were prophets **عليهم السلام**, such as, Sayyidnā Yaḥyā, Zakariyyā and Shu'aib **عليهم السلام**, who were either martyred by enemies or had to abandon their home country and migrate to some other place - as was the case with Sayyidnā Ibrāhīm **عليه السلام** and the last of the prophets, Sayyidnā Muḥammad al-Muṣṭafa **ﷺ**. There may be some doubt about that.

Ibn Kathīr has, with reference to Ibn Jarīr, answered this possible doubt by saying that, in this verse, **نصرت** (*nuṣrah*: help) means: **انتصار** (*intiṣār*: victory) or subduing of the enemy in retaliation - whether it happens at their hands while they are alive, or after their death. This meaning applies to all prophets and believers without any exception. History bears witness as to how those who killed their prophets **عليهم السلام** were later on subjected to terrible punishments and the disgrace that followed. Upon those who killed Sayyidnā Yaḥyā, Zakariyyā and Shu'aib **عليهم السلام**, their enemies were set who showed no mercy while disgracing

and killing them. As for Namrūd (Nimrod), terrible was the punishment that overtook him. And Allah Ta'ālā set the power of Byzantine against the enemies of Sayyidnā 'Isa عليه السلام that defeated and disgraced them. And to him Allah Ta'ālā will give ascendancy over his enemies close to the last day of al-Qiyāmah. As for the enemies of the Holy Prophet ﷺ, Allah Ta'ālā had them stand subdued at the hands of Muslims themselves. Their arrogant chiefs were killed. Some were taken prisoners. The rest were rounded up at the time of the conquest of Makkah, but the Holy Prophet ﷺ let them have their freedom. His message spread all over. The faith prevailed. The state of Islam stood established on the entire Arabian Peninsula within the lifetime of the Holy Prophet ﷺ.

In the later part of verse 51, it was said: *يَوْمَ يَقُومُ الْأَشْهَادُ* (as well as on the day in which witnesses will stand [to give their testimony]). It means the day of Qiyāmah (Doomsday). Once they are there, Divine help for prophets and believers will show itself specially.

In verse 56, it was said: *إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ* (there is nothing in their hearts but pride of greatness that they are not [able] to reach). It means that people who quarrel in the matter of the verses of Allah without having any valid argument really look forward to rejecting this faith simply because their hearts are filled with pride and arrogance. They would like to stay ahead in the game and are so dim-witted that they have taken for granted that they have this position of strength as a result of their staunch adherence to their faith, and if they were to surrender this stance by becoming Muslims, they will be left without any power and territory of their own. The Qur'ān said: *مَّا هُمْ بِبَالِغِيهِ* (they are not [able] to reach), that is, these people will never reach the goals of their assumed pride, greatness and state power without embracing Islam. However, had they embraced Islam, honor and greatness would have followed in their footsteps. (Qurṭubī)

### **The reality of *du'ā'* (supplication) and its merits, levels and conditions of acceptance**

In the last verse cited in this unit, it was said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۖ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَاخِرِينَ

And your Lord has said, "Call Me, I will respond to you.

Definitely those who show arrogance against worshipping Me shall enter Jahannam, disgraced. - 40:60.

Literally, *du'ā'* means to call, and it is frequently used to call for something needed. On occasions, the *dhikr* of Allah (acts devoted to His remembrance) is also referred to as *du'ā'*. This verse confers a special honor on the large community of the followers of the Holy Prophet ﷺ when they were ordered to make *du'ā'* with the assurance that it would be answered. And whoever does not make a prayer has been warned of punishment.

Qatādah reports from Ka'b Aḥbār that earlier this used to be peculiar to prophets, as they were the ones who were ordered by Allah Ta'ālā that they should make *du'ā'* and He would answer. Now, it is the distinction of the followers of the Holy Prophet ﷺ (popularly identified as Ummah Muḥammadiyah) that this order was universalized for his entire Ummah. (Ibn Kathīr)

Explaining this verse, Sayyidnā Nu'mān Ibn Bashīr رضي الله عنه narrated a Ḥadīth that the Holy Prophet ﷺ said: إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ (Surely, prayer is worship on its own) and then supported it by reciting this verse: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي (Definitely those who show arrogance against worshipping Me shall enter Jahannam, disgraced.) (reported by Imām Aḥmad, Tirmidhī, Nasa'ī, Abū Dāwūd and others - Ibn Kathīr)

It appears in Tafsir Maḥzarī that, if looked at under the rules of Arabic diction (confining of the predicate to the subject), the Ḥadīth: إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ, could mean: '*du'ā'* is the very name of '*ibādah*' or worship, that is, every *du'ā'* is but '*ibādah*'. Then, by reversing the same rule (confining the subject to the predicate), it could also mean that every act of '*ibādah*' is itself nothing but a *du'ā'*. Both probabilities exist here. And at this place, the meaning is that *du'ā'* (prayer, supplication) and '*ibādah*' (worship, devotion) are, though separate from each other in terms of the literal sense, yet in terms of substantiation, they are unified, as every *du'ā'* is '*ibādah*' and every '*ibādah*' is *du'ā'*. The reason is that '*ibādah*' is the name of the attitude of showing one's utter modesty and abasement before someone, and it is all too obvious that showing one's utter helplessness before someone and extending one's hand before him with the beggar's bowl is a matter of great disgrace - which is the very sense of

'*ibādah*. Similarly, the outcome of every '*ibādah* is also to ask Allah Ta'ālā for forgiveness and Jannah and that He blesses us with a perfect state of well being in this world and in the world to come. Therefore, it appears in a Ḥadīth qudsī ( - a Ḥadīth in which the Holy Prophet ﷺ conveys a saying from Allah that is not included in the Qur'ān) that Allah Ta'ālā said: "One who is so engrossed in remembering Me that he does not have even the time to ask for what he needs, I shall give him more than those who ask (by fulfilling his needs without the asking)" (reported by al-Jazri in An-Nihayah) and in a narration appearing in Tirmidhi and Muslim, the words are: من شغله القرآن عن ذكرى ومستلنى اعطيته افضل ما اعطى السائلين ("One who is so engrossed in the recitation of the Qur'ān that he does not have even the time to ask for what he needs, I shall give him even more than what those who ask ever get"). This tells us that every '*ibādah* brings the same benefit as is the benefit of *du'ā*'.

And in the Ḥadīth of 'Arafat, it appears that the Holy Prophet ﷺ said, "In 'Arafat, my *du'ā*' and the *du'ā*' of prophets before me is (the saying of): لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (*lā ilaha il-lal-lahu wahdahu la sharika lahu lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shai'in qadir*: There is no god but Allah who is one. No one shares His godhead . To Him belongs the kingdom and to Him belongs all praise, and He is powerful over everything) (reported by Ibn Abī Shaibah - Maḥḥarī).

Here, عِبَادَة ('*ibādah*: worship) and ذِكْرُ اللَّهِ (*dhikrullāh*: the *dhikr* or remembrance of Allah) has been called: دُعَا' (*du'ā*': prayer, supplication).

In this verse under study, those who abandon *du'ā*' in the sense of '*ibādah* the warning of Jahannam given to them is in the eventuality of being too proud, that is, a person who, in his pride, considers himself in no need of making a *du'ā*' and actually abandons it, then, this is a sign of kufr (open infidelity), therefore, the warning of Jahannam became due against him. Otherwise, making of *du'ā*'s, prayers and supplications as such is not fard (obligatory) or wajib (necessary). Leaving it off brings no sin. However, by a consensus of 'ulama', doing so is mustahabb (recommended) and is: افضل (*afḍal*: better, meritworthy) (Maḥḥarī) and in accordance with clarifications in *aḥādīth*, it is a source of many a *barakah* (blessing)

### Merits of *du'ā'*

**HADITH:** The Holy Prophet ﷺ said, "There is nothing more deserving of regard by Allah Ta'ālā than *du'ā'*" - Tirmidhī, Ibn Mājah and Hakim from Sayyidnā Abū Hurairah رضي الله عنه.

**HADITH:** The Holy Prophet ﷺ said, "*du'ā'* is the essence of *'ibādah*" - Tirmidhi from Sayyidnā Anas Ibn Mālik رضي الله عنه.

**HADITH:** The Holy Prophet ﷺ said, "Ask Allah Ta'ālā of His grace because Allah Ta'ālā likes being asked, and it is a great act of *'ibādah* that one waits for ease while in hardship" - Tirmidhī from Sayyidnā Ibn Mas'ūd رضي الله عنه.

**HADITH:** The Holy Prophet ﷺ said, "Verily, one who does not pray to Allah in his needs, He becomes angry with him" - Tirmidhī from Sayyidnā Abū Hurairah رضي الله عنه, Ibn Ḥibbān and Ḥākim.

In Tafsīr Mazharī, after having reported all these narrations, it has been said that the warning of Divine wrath on a person who does not make a *du'ā'* is applicable only when this abstention from asking is based on arrogance, and on taking oneself to be need free, as it stands proved from the words of this verse: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ (Definitely those who show arrogance against worshipping Me shall enter Jahannam, disgraced. 40:60).

**HADITH:** The Holy Prophet ﷺ said, "Do not be weary of *du'ā'*, for nobody dies of making *du'ā'*" - Ibn Ḥibbān and Ḥākim from Sayyidnā Anas Ibn Mālik رضي الله عنه.

**HADITH:** The Holy Prophet ﷺ said, "*du'ā'* is a weapon of the believer, a pillar of the faith, and the light of the heavens and the earth" - Ḥākim in al-Mustadrak from Sayyidnā Abū Hurairah رضي الله عنه.

**HADITH:** The Holy Prophet ﷺ said, "If the gates of *du'ā'* are opened for someone (actually) the doors of mercy are opened for him, and no *du'ā'* made before Allah Ta'ālā is appreciated more than that in which one asks of *'afiyah* (well-being) from Him" - Tirmidhī and Ḥākim from Sayyidnā Ibn 'Umar رضي الله عنه.

The word: عَافِيَةٌ (*'afiyah*) appearing in the Ḥadīth mentioned immediately earlier is a very comprehensive word (usually rendered in

English as 'well-being' meaning a state of being healthy and happy, though somewhat outdated in contemporary usage). Apart from a good life, it includes other things like security from unwelcome happenings, trials and calamities as well as a satisfactory fulfillment of all needs in life.

### **Ruling:**

Making *du'ā'* for committing a sin or for severance of blood relationships is *ḥarām* (forbidden) - and, for that matter, such a *du'ā'* does not get to be accepted with Allah either - as in a Ḥadīth from Sayyidnā Abū Sa'īd al-Khudrī رضي الله عنه.

### ***Du'ā'* and the promise of acceptance**

In this verse, it has been promised that the *du'ā'* a servant makes is accepted. But, on occasions, one also sees that a *du'ā'* was made and it was not accepted. The answer to this appears in a Ḥadīth of Sayyidnā Abū Sa'ī al-Khudrī رضي الله عنه where the Holy Prophet ﷺ has been reported to have said, "Whatever a Muslim prays for before Allah, He would let him have it - subject to the condition that the *du'ā'* made was not for something sinful or for the severance of relationships that Allah has enjoined to be kept intact. As for the acceptance of *du'ā'*, it takes one of the three forms given here: (1) That one gets exactly what one asked for. (2) That in lieu of what one wanted to have, one was given a certain return or reward of the Hereafter. (3) That one did not, though, get what one wanted, but some hardship or calamity that was due to fall on one stood removed. (Musnad Aḥmad - Maḡharī)

### **Conditions of the acceptance of *du'ā'***

As for the present verse, it obviously seems to have no condition, almost to the extent that even being a Muslim is not a condition of *du'ā'*. Allah Ta'ālā accepts the *du'ā'* of a kafir (disbeliever) as well in this world to the extent that the *du'ā'* of Iblis to be allowed to live until the last day of Qiyāmah was accepted. For *du'ā'*, there is no condition of time, nor is there any condition that one must be with *taharah* (state of purity from pollutants) or *wudu* (ablution). But, there are trustworthy *aḥādīth* that identify a few things that preclude the chances of its acceptance. One must abstain from these. It appears in a Ḥadīth from Sayyidnā Abū Hurairah رضي الله عنه that the Holy Prophet ﷺ said, "...a man having been on a long journey is all disheveled and dust-coated and he stretches his hands upwards for *du'ā'* (saying): 'O my Lord! O my Lord!' while his food is

haram (unlawful), his drink: ḥarām, his dress: ḥarām, and he himself was brought up on the haram - how then, could his *du'ā'* become worth accepting?" (Reported by Muslim)

Similarly, if we were to say the words of *du'ā'* negligently, heedlessly, without paying any attention, the Ḥadīth says something about that too - that such a *du'ā'* is also not accepted. (Tirmidhī from Sayyidnā Abū Hurairah رضي الله عنه)

### Verses 61 - 68

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾  
 اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۖ لَا إِلَهَ إِلَّا هُوَ ۚ فَانْتَهُ تَوْفَكُونَ ﴿٦٢﴾  
 كَذَٰلِكَ يُؤَفِّكُ الَّذِينَ كَانُوا بِاللّٰهِ يَجْحَدُونَ ﴿٦٣﴾ اللَّهُ الَّذِي  
 جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً ۖ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ  
 وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمُ ۖ فَتَبَرَّكَ اللَّهُ رَبُّ الْعَالَمِينَ  
 ﴿٦٤﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ ۚ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ  
 لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٥﴾ قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ  
 دُونِ اللَّهِ لَمَّا جَاءَ نَبِيُّ الْبَيِّنَاتِ مِنْ رَبِّي ۖ وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ  
 الْعَالَمِينَ ﴿٦٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ  
 عَلَقَةٍ ۖ ثُمَّ يُخْرِجُكُمْ طِفْلًا ۖ ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شِوْخَاءَ  
 وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى ۖ وَلَعَلَّكُمْ تَعْقِلُونَ  
 ﴿٦٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۚ فَإِذَا قُضِيَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ  
 فَيَكُونُ ﴿٦٨﴾

Allah is the One who made for you the night, so that you may have rest in it, and the day to let you see. Surely, Allah is most kind to the people, but most of the

people do not offer gratitude. [61] This is Allah, your Lord, the Creator of everything. There is no god but He. Then, from where are you being reversed (by your selfish desires)? [62] Similarly reversed were those who used to deny Our verses. [63] Allah is the One who made, for you the earth a place to live, and the sky a roof; and shaped you, and made your shapes so good - and provided you with a lot of good things. That is Allah, your Lord. So, Glorious is Allah, the Lord of the worlds. [64] He is Ever-living. There is no god but He. So worship Him making your submission exclusive for Him. All praise belongs to Allah, the Lord of all the worlds. [65]

Say, "I have been ordered not to worship those whom you invoke beside Allah when clear signs from my Lord have (already) come to me, and I have been ordered that I submit to the Lord of the worlds." [66] He is the One who created you from dust, then from a drop of semen, then from a clot. After that, He takes you out as an infant. Then, (He makes you grow) so that you reach your full maturity, and, thereafter, become old - and some of you die earlier - and so that you reach the appointed term, and so that you understand. [67] He is the One who gives life and brings death, and when He decides to do something, He only says to it: "Be" and it comes to be. [68]

### Commentary

In the verses cited above, after having presented a few manifestations of Allah's blessings and His perfect power, an invitation to belief in the Oneness of Allah has been extended.

In the first verse (61), it was said: جَعَلَ لَكُمُ اللَّيْلَ لَتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا (Allah is the One who made for you the night, so that you may have rest in it, and the day to let you see.). Just imagine how great a blessing it is that all human beings, even animals, have been naturally tuned to a set time for sleep, and that this time has been, in a manner of saying, virtually switched off in perfect synchronization with the need to sleep. In fact, it was made the part of everyone's psyche that this is the time, the time of night, that would bring a sound sleep. Otherwise, had sleep been in one's own control and had everyone been making one's own program to sleep at different hours, as he or she does to set a timetable for business or personal preferences, it would have left all sleepers deprived of the bliss of



sleep, nor would it have been convenient for those awake to set their own hours of work right. The reason is that human needs are inter-related. Had sleeping hours been different, jobs of the awake connected with the sleeping would have gone topsy-turvy, and the jobs of the sleeping connected with the awake would have fared no better. Also, if only human beings had a set time for sleep - with wild beasts and animals sleeping at some other time - even then, the system of human engagement with work would have gone haywire.

In verse 64, it was said: وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ (and shaped you, and made your shapes so good -). Allah Ta'ālā has blessed the human person with the most distinct, superior and better-balanced form and shape out of all animals. He was given reason. He was given such hands and feet that he could get together materials to make things for his needs and comfort. Then, his eating and drinking is different, rather far distinct from common animals. They eat or graze or drink directly with their mouth. He uses hands. Common animals eat singles. Some eat meat, others eat grass or leaves, that too in singles. Contrary to that, man eats by combining different things like meat, vegetables, spices, herbs and fruits. He eats by making his food taste good. His culinary creativity knows no bounds when he would take a single fruit from nature, and turn it into all sorts of delicious eatables like pies, fruit cakes, jams, preserves and chutneys. فتبارك الله احسن الخالقين (Blessed is Allah, the Best Creator).

### Verses 69 - 78

الَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنِّي يُصْرَفُونَ ﴿٦٩﴾<sup>جمله</sup>  
 الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ  
 ﴿٧٠﴾ إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ<sup>ط</sup> يُسْحَبُونَ ﴿٧١﴾ فِي  
 الْحَمِيمِ<sup>ط</sup> ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾ ثُمَّ قِيلَ لَهُمْ آيِنَ مَا كُنتُمْ  
 تُشْرِكُونَ ﴿٧٣﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا  
 مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾ ذَلِكُمْ بِمَا كُنتُمْ  
 تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ أَدْخِلُوا

أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾ فَاصْبِرْ  
 إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَإِمَّا نُرَبِّيكَ بِعُضِّ الذِّى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا  
 يُرْجِعُونَ ﴿٧٧﴾ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا  
 عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ  
 بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۖ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ  
 الْمُبْطِلُونَ ﴿٧٨﴾

Have you not seen those who quarrel in the matter of the verses of Allah? From where are they being turned away (by their selfish desires?) [69] - those who rejected the Book and what We sent with Our messengers. So, they will soon come to know. [70] - when shackles will be round their necks, and chains. They will be dragged [71] into the hot water after which they will be thrown in the Fire as a fuel. [72] Then, it will be said to them, "Where are those whom you used to associate (in worship) [73] beside Allah?" They will say, "They are lost to us, rather, we used to invoke nothing at all. This is how Allah makes disbelievers get lost. [74] (It will be said to them,) "This is because you used to rejoice on the earth wrongfully, and because you used to show arrogance. [75] Enter the gates of Jahannam to live in it forever. So, how evil is the abode of the arrogant. [76]

Therefore, be patient. Surely, the promise of Allah is true. Then, whether We show you (in your life) a part of the promise We are making to them, or make you die (before they are punished), in any case they have to be returned to Us. [77] And We had sent messengers before you. Among them there are those whose history We have narrated to you, and of them there are those whose history We did not narrate to you. And it is not up to a messenger that he could come up with a Sign without the permission of Allah. So, when the command of Allah will come, matters will stand decided justly, and on that occasion all adherents of falsehood will turn into losers. [78]

### Commentary

In verses 71 and 72, it was said: يُسْحَبُونَ فِي النَّارِ يُسْجَرُونَ (They

will be dragged [71] into the hot water after which they will be thrown in the Fire as a fuel.). The word: *حَمِيمٌ* (*al-ḥamīm*) is boiling hot water. The verse seems to suggest that the people of Jahannam will first be put into the hamim, then, into the jahim, that is, the Jahannam. Again, it also seems to suggest that the hamim is somewhere outside the Jahannam. The verse: *ثُمَّ إِنَّ مَرْجِعَهُمْ لَا إِلَى الْحَجِيمِ* (Then, their return is but to the Fire - Aṣ-Ṣaffāt, 37:68) also appears to be suggesting that the hamim is located somewhere outside the Jahannam. The people of Jahannam will be brought here to drink its water, and will then be returned to Jahannam. Then there are some verses of the Qur'an that suggest that the hamim too is within the jahim or Jahannam as in: *هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ إِنْ* (This is the Jahannam (Hell) that the guilty people deny. They will circle around between it and between hot, boiling water - Ar-Raḥmān, 55:43,44). Here too, it is explicitly said that the hamim is also within the Jahannam.

A little deliberation shows that there is no contradiction between these two things. There will be many strata or sections of Jahannam itself serving as venues of many kinds of punishment. One of these could be that of hamim which could as well be called as being outside the Jahannam because of its separate and distinct location, and since this is also a section of Jahannam itself, therefore, it could also be called the Jahannam. Ibn Kathīr has said that the people of Jahannam, shackled in chains, will sometime be dragged into the hamim and at others, in Jahannam.

In verse 74, it was said: *فَالَوْا ضَلُّوا عَنَّا* (They will say, "They are lost to us,..."), that is, once they reach Jahannam, the disbelievers will say that all those idols and satans they used to worship have disappeared in the sense that they do not see them around, though, they might as well be lying somewhere in a corner of Jahannam, as their being in Jahannam stands proved from other verses of the Qur'an, for instance: *إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ* (Surely, you and whatever you worship other than Allah are the fuel for Jahannam - Al-Anbiyā', 21:98)

The word: *تَفَرَّحُونَ* (*tafrahun*) in verse 75: *بِمَا كُنْتُمْ تَفَرِّحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ* (This is because you used to rejoice on the earth wrongfully, and because you used to show arrogance.) has been derived from: *فَرَحَ* (*farah*) which means to be happy while the word: *تَمَرَّحُونَ* (*tamrahun*) is

from: مَرَح (*marah*) which means to exult unduly or to trample over the rights of others by priding on one's wealth and power. Hence, this kind of marah or undue exultation is absolutely blameworthy and *ḥarām* (unlawful). As for *faraḥ* or mirth, it can be explained by saying that seeking enjoyment out of sinfulness under the intoxication of wealth coupled with the absence of any thought of there being a God is certainly *ḥarām* and impermissible. Meant in this verse is this kind of *faraḥ* - as it also appears in the story of Qārūn (Korah) in the same sense: لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ("Do not exult. Surely, Allah does not like the exultant. - al-Qaṣaṣ, 28:76). There is another degree of *faraḥ* - that one takes good things of life as blessings from Allah Ta'ālā, and expresses his or her joy on having these - this is permissible, in fact, is recommended (*mustaḥabb*), and desirable. It is about such *faraḥ* that the Qur'ān has said: فَبِذَلِكَ فَلْيَفْرَحُوا (with these they should rejoice - Yūnus, 10:58). As for *marah*, it is a cause of punishment absolutely, without any restriction. Therefore, no qualifying words were added to it. But, in the case of *faraḥ*, the words: بِغَيْرِ الْحَقِّ (*bi ghayril-ḥaqq*: wrongfully) are added. It was thus pointed out that jubilating over the undue and the impermissible was forbidden (*ḥarām*) while being pleased with blessings that are rightful and permissible as an expression of gratitude was an act of *'ibādah* (worship of Allah) and *thawāb* (reward from Him).

In verse 77, it was said: فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرَبِّتْكَ (Therefore, be patient. Surely, the promise of Allah is true. Then, whether We show you [in your life] a part of the promise We are making to them, or make you die [before they are punished], in any case they have to be returned to Us). From this verse it appears that the Holy Prophet ﷺ was hopefully waiting for the disbelievers to be punished. Therefore, it was to comfort him that he was asked to be somewhat patient about it. The promise of Allah for them, that they will be punished, will certainly be fulfilled - may be during his lifetime, or after he has departed from the mortal world. Waiting for the disbelievers to be punished apparently seems contrary to the dignity of one who was sent with universal mercy. But, here the matter is different. When the purpose of punishing criminals is to bring comfort to innocent believers who were oppressed, then, the punishment of criminals is not contrary to compassion and mercy. Nobody regards the punishment given to a criminal against the dictate of mercy.

## Verses 79 - 85

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾  
 وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا  
 وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ ۖ فَآيَ آيَاتِ اللَّهِ  
 تُنْكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
 الَّذِينَ مِنْ قَبْلِهِمْ ۖ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ  
 فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ  
 بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
 يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ، وَكَفَرْنَا  
 بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكْ يَنْفَعَهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۖ  
 سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۚ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ  
 ﴿٨٥﴾

Allah is the One who made for you the cattle, so that you may ride some of them, and of them you eat. [79] and for you there are (other) benefits in them and so that, (riding) on them, you meet any need you have in your hearts; and on them and on boats you are carried. [80] And He shows you His signs. Then, which of the signs of Allah would you (still) deny? [81] Have they not traveled through the earth and seen how was the fate of those before them? Most of them were more in numbers than these, and superior in vigor and vestiges left on the earth. So then, whatever they used to earn did not work for them at all. [82] And when their messengers came to them with manifest signs, they exulted because of whatever of knowledge they had, and they were encircled by what they used to ridicule. [83] And when they saw Our punishment, they said, "We have (now) come to believe in Allah alone, and We have rejected everything we used to ascribe (to Him) as partners." [84] But, their profession of faith was not (competent) to benefit them, once they had seen Our punishment - a

customary practice of Allah that has been there all along in the matter of His servants - and hence, the disbelievers became the losers. [85]

### Commentary

In verse 83, it was said: *فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ* (they exulted because of whatever of knowledge they had,) that is, when the messengers of Allah Ta'ālā came to these deniers, who were utterly oblivious to their end, with clear arguments in favor of *tauḥīd* (Oneness of Allah) and *īmān* (faith), they took their knowledge to be better and truer than the knowledge brought by prophets, and started rejecting what they said. What was this knowledge with which the disbelievers were exultant to the extent that they would even reject the body of knowledge brought by prophets? It could be some sort of 'compounded ignorance' *جهل مركب (aljahul-ul-murakkab)* whereby an ignorant person, despite his sheer ignorance, believes himself to be knowledgeable). This does not qualify to be 'knowledge' at all. Or, this knowledge of theirs means awareness in the fields of trade, industry and things like that. They really had expertise in these fields according to their time. The noble Qur'ān alludes to this knowledge of theirs in a verse of Sūrah Ar-Rūm in the following words: *يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَفْلُونَ* (They know something superficial of the worldly life, but of the Hereafter they are negligent.- Ar-Rūm, 30:7) It means that these people do know a good deal about the material life of the world, and also know how to get most benefited by it, but are totally ignorant or heedless of the Hereafter where they have to live for ever, either in bliss or in bane, and both of which are also everlasting. In this verse, even if we were to take this knowledge to be the worldly knowledge only, it would mean 'since these people deny the Day of Judgment and the Hereafter and do not know, or want to know, its everlasting reward and punishment, therefore, they do not see anything beyond their knowledge of the apparent and are quite pleased with it, and as a result do not pay heed to areas of knowledge brought by the noble prophets.' (Maẓharī)

In verse 85, it was said: *فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ* (But, their profession of faith was not [competent] to benefit them, once they had seen Our punishment), that is, it is after seeing the punishment that these people are confessing to the true faith, but a declaration of faith at this late hour is not acceptable and trustworthy with Allah. It appears in Ḥadīth: *يقبل الله توبة العبد ما لم يغرر* (Allah accepts the taubah [repentance] of the servant

before the agony and rattle of death overtakes him). (Ibn Kathīr) Similarly, once Divine punishment has come face to face, no repentance and no declaration of faith made by anyone remains acceptable.

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالتَّوْبَةَ قَبْلَ الْمَوْتِ وَالْيُسْرَ وَالْمَعَاوَةَ عِنْدَ الْمَوْتِ  
وَالْمَغْفِرَةَ وَالرَّحْمَةَ بَعْدَ الْمَوْتِ بِبِرْكَةِ إِلِ حَمٍّ وَصَلَّى اللَّهُ تَعَالَى عَلَى النَّبِيِّ الْكَرِيمِ.

O Allah, we ask of You the obliteration of all sins, and well-being, and repentance before death, and ease and pardon at the time of death, and forgiveness and mercy after death with the barakah of 'Al Ḥa Mīm, and blessings of Allah on the noble prophet صلى الله عليه وسلم.

**Alḥamdulillāh**

**The Commentary on**

**Sūrah Al-Mu'min**

**[Ghāfir]**